

WASHINGTON, Aug. 20.—

At 12 o'clock the special order, the fugitive slave bill, came up. Mr. Mason offered a substitute for the bill embodying provisions and amendments heretofore submitted.

Mr. Dayton, of New Jersey offered an amendment Mr. Webster's bill.

Mr. Cass gave notice that he should propose the amendments of the Committee of Thirteen. Mr. Dayton fully explained, and advocated his amendment. Mr. Mason replied, and supported his own amendment.

Mr. Dayton's amendment, after discussion by Messrs. Mason, Winthrop, Berrien, Butler, Walker, Underwood, and Chase, was rejected—11 to 27.

Mr. Chase then offered an amendment, which was rejected.

Mr. Winthrop offered an amendment, to give fugitives the right to the writ of Habeas Corpus and a trial before District Judges. He explained, and advocated it, as also did Mr. Dayton. It was opposed by Messrs. Mason and Berrien, and was lost—11 to 26.

Mr. Pearce of Maryland offered an amendment, which was ordered to be printed, and the bill, or motion of Mr. Underwood, of Ky., was postponed till to-morrow.

WASHINGTON, August 20th.

After the consideration of the morning business, the Fugitive Slave Bill was again taken up, the question being upon Mr. Mason's amendment, which was adopted without a division. This amendment provides, in effect, that three commissioners shall be appointed in each county, by the federal judge of the general judicial districts, who shall hear and determine in a fair manner, every case of an alleged fugitive from slavery. The deposition or affidavit of the fugitive to the claimant, who shall be subject to no further molestation in the conveyance of his slave back to the place from whence he fled—the decision of the commissioners being final.

The marshal and his deputies are directed to execute the warrants issued by these commissioners, and a penalty of six months imprisonment, or fine of one thousand dollars is imposed upon them who shall aid in the escape of a slave from the claimant. It also provides that if a slave is rescued from the claimant, after being delivered into his hands by the commissioner, his or her slave shall be paid for out of the treasury of the United States.

Mr. Pratt moved further to amend the bill by adding still more stringent provisions for the payment by the United States of the value of escaped slaves, who shall not be delivered up to the claimant by the officers whose duty it is made to execute this law.

Mr. Pratt supported this amendment at considerable length, closing with observations upon the improvidence and impracticability of abolishing slavery throughout the Union; and with some strictures upon a speech delivered in Ohio some time since by an individual, whom he designated as the "higher power" Senator.

Mr. Dayton opposed the amendment. He would like to get rid of this agitation by making it a question of dollars and cents merely, but it must be done in a legal and constitutional way. The principle involved in the amendment proposed was one, which, if adopted, would lead to disastrous results.

Mr. Badger advocated the amendment. If the Federal Government failed to perform its constitutional duty, it was but just that the United States should make good to the owner of the slave, his or her value.

Mr. Butler contended that the Federal Government ought not to be made the grand underwriters of fugitive slaves. It was the duty of the States to execute the constitutional provision in question.

After some further debate, Mr. Underwood gave notice of an amendment in the form of an substitute for the entire bill; which was ordered to be printed.

The Senate then adjourned.

WASHINGTON, August 23.

In the Senate, the Fugitive Slave Bill was taken up.

After action upon various amendments, the question was stated upon Mr. Underwood's substitute, heretofore noticed, for the entire bill.

Mr. Chase moved to amend the amendment, by striking out a section making the provisions of the act applicable to the territories, so as to apply it to the States only.

A long debate ensued upon this amendment, in the course of which Mr. Yulee read from the New York Journal of Commerce, a report of an amalgamated Convention at Cazenovia, commenting upon its incendiary address, and calling the attention of the people of the South to it as a sample of the opinions and feelings of the North in relation to the rights of the South, or at least acts which were countenanced and supported by their laws.

Mr. Dodge, of Iowa, read an act of the State of Iowa, for the purpose of showing that her citizens entertained no such sentiments as those assigned to the North by Mr. Yulee, and ventured to assert that the proceedings and sentiments of the free negro convention at Cazenovia would be repudiated by the great mass of the people of New York.

The question being taken on Mr. Chase's amendment, it was rejected, he alone voting for it.

Mr. Mason moved to amend the amendment offered by him, and so connected with the whole, by adding a provision making a personal or his deputy responsible in damages for the escape of a fugitive from his custody, after he has been arrested. It also makes him responsible, if he shall fail to use all diligence in executing the demand for the arrest of a fugitive.

The latter clause of the amendment was adopted without a division, and the former by ayes 23, to nays 13.

Mr. Underwood's substitute was then rejected.

Minor amendments were made to Mr. Mason's substitute, which was finally concurred in.

Mr. Davis of Mass., moved an amendment, the object of which was to relieve colored citizens of the free States from the operation of laws of Southern States, by which such colored citizens, going to Southern cities as seamen, are imprisoned and liable to be sold into slavery. Mr. Davis supported the amendment briefly.

Mr. Badger contended that a colored man was not a citizen of the United States, and not entitled, under the Constitution, to the complete rights of citizenship.

Mr. Berrien contended for the right of a State to pass such municipal laws for its protection as may be deemed necessary. If the amendment should be adopted, it must defeat the bill, as no man could vote for a proposition which aimed so deadly a blow at the South, by sweeping aside the safeguards which the States had erected, to secure themselves, their wives and their children against the horrors of servile insurrection.

Mr. Winthrop advocated the amendment, and submitted some pointed remarks in condemnation of the laws of South Carolina, to which the amendment referred.

Mr. Dickinson made some remarks in relation to the Cazenovia Convention, referred to this morning by Mr. Yulee, saying that the Senator would never have alluded to it if he knew the scorn and contempt with which all such proceedings were looked upon by the great mass of the people of all parties in the North.

The question being taken upon Mr. Davis's amendment, it was rejected, yeas 13, nays 24.

The bill was then ordered to be engrossed, yeas 27, nays 12, as follows:

Yeas—Messrs. Atchison, Badger, Barnwell, Bell, Berrien, Butler, Davis of Miss., Dawson, Dodge of Ia., Downs, Footh, Houston, Hunter, Jones, King, Mangum, Mason, Pearce, Risk, Sebastian, Soule, Sturgis, Turney, Underwood, Wales and Yulee.

Nays—Messrs. Baldwin, Bradbury, Chase, Cooper, Davis of Mass., Dayton, Dodge of Wis., Green, Smith, Upshur, Walker and Winthrop.

The Fugitive Slave Bill was read a third time, and passed in the Senate, on the 20th last, without a division. Hear what the Washington Union says:

The adoption of such a bill is not only favorable to the rights of the owners, and is calculated to conciliate the Southern people, but it is another gratifying evidence of the liberal disposition of the North to carry out the guarantees of the Constitution.

We shall have a spirit with great pleasure, and hope it will remove some of the prejudices which the ex-slaves have entertained towards the North. (!!!)

The Liberator.

No Union with Slaveholders!

BOSTON, AUGUST 30, 1850.

CAZENOVIA CONVENTION.

An Abolition Convention, consisting of some 2000 persons, commenced at Cazenovia, N. Y., on Thursday, of last week. Frederick Douglass was chosen President. About thirty fugitive slaves were present at the meeting, and the singing was performed by fugitives, the Elmores sisters. Mr. J. C. Hathaway gave an account of an interview which he had with Mr. Chapman, now in prison at Washington, on a charge of aiding fugitives slaves to escape. Mr. Chapman told him that he never saw the slaves in the carriage, but that the night they got into the carriage, he did not know that they were armed, nor unarmed himself. He admits, however, that he had made arrangements with friends for the abduction. He said he had done nothing but what he is willing to answer to for his God.

A committee was appointed to raise a subscription in ten cent donations to purchase a silver pitcher and two silver goblets to be presented to Mr. Chapman, as a mark of respect to him in the cause of human liberty, and another committee of twenty-three, from various States, was appointed to raise money for his defence. Gorritt Smith was appointed Treasurer of the latter committee, and contributed \$500.

An address by fugitive slaves to their brethren at the South, written by Mr. Smith, was adopted by the Convention. This address sets forth their own condition, and advises the slaves, in running away, to take their master's best horses, and provisions, money, and arms, and use the arms, if required.

An address to the Liberty party was also adopted by the Convention.

The following is the address of the fugitive slaves to their brethren in the South. It was written, we understand, by Gerrit Smith, and was first adopted at a meeting of the fugitive slaves present, and subsequently by the Convention.

ADDRESS.

AFFLICTED AND BELOVED BRETHREN—The meeting which sends you this letter, is a meeting of runaway slaves. We thought it well that they who have suffered as you now suffer, and drink of that cup of bitterness from which you now drink, should come together to make a communication to you. The chief object of the letter is to tell you how we find ourselves, and in so doing you can judge whether the prize we have attained is worth the pains of the attempt to gain it.

The heartless pirates who compel us to call them masters—who persuade you that those who undertake to obtain their freedom are worse off than you are in the South, are liars. Before we left them, we told you that the abolitionists would take and sell us; but, on the other hand, they are the fugitives' brethren; and the only complaint is, that there are so few of them. Most of them are members of the American Anti-Slavery Society, and of the Liberty party.

Here we get wages for our labor; we have schools for our children, and can hear and read the Bible. Some of us take part in civil elections, but most of the Priests and Churches at the North are in league with the South, and are afraid to advocate the abolition of slavery.

Including our children, we number here and in Canada, 20,000 souls. The population in the free States are, with few exceptions, the fugitive slaves' friends.

We are poor. We can do little more for your deliverance than pray to God for it. We will furnish you with pocket compasses, and in the dark nights you can run away. We cannot furnish you with weapons; some of us are not inclined to carry arms, but if you can get them, take them, and before you go back with bondage, use them.

If you are obliged to take life—the slaveholders would not hesitate to kill you, rather than not take you back into bondage.

Numerous are the escapes from slavery, are they, but they will be more so, were it not for the master's protection of the rights of property. You even hesitate to take the slowest of your master's horses; but we say, take the fastest! Pack up provisions and clothes; and either get the key, or force the lock, and get his money, and start.

We regret to say to you that it is not every one of the free States in which the fugitives can find an asylum. Last year, several were taken back from Pennsylvania.

We would not advise you to stop in the district of John McLean, because he is a great man, and your enemy; and as he is looking to the Presidency of the United States, he is the Southerner's friend; but the safest place to steer for is New York State.

There are three points in your conduct when you come North, to which we would call your attention.

First—Keep clear of all sectarian churches, that will not preach the abolition of slavery from the pulpit. Second—Join no political party, neither whigs nor democratic, free soil, nor any other. Third—Send schools for colored children.

The colored men of the North turn their backs to Pro-Slavery Church and Political Parties.

In closing, we cannot forget you, Brethren, for we know your sufferings, and our last words to you are to be of good cheer, and not despair.

On the 20th instant, the Fugitive Slave Bill was taken up.

After action upon various amendments, the question was stated upon Mr. Underwood's substitute, heretofore noticed, for the entire bill.

Mr. Chase moved to amend the amendment,

by striking out a section making the provisions of the act applicable to the territories, so as to apply it to the States only.

A long debate ensued upon this amendment, in the course of which Mr. Yulee read from the New York Journal of Commerce, a report of an amalgamated Convention at Cazenovia, commenting upon its incendiary address, and calling the attention of the people of the South to it as a sample of the opinions and feelings of the North in relation to the rights of the South, or at least acts which were countenanced and supported by their laws.

Mr. Dodge, of Iowa, read an act of the State of Iowa, for the purpose of showing that her citizens entertained no such sentiments as those assigned to the North by Mr. Yulee, and ventured to assert that the proceedings and sentiments of the free negro convention at Cazenovia would be repudiated by the great mass of the people of New York.

The question being taken on Mr. Chase's amendment, it was rejected, he alone voting for it.

Mr. Mason moved to amend the amendment offered by him, and so connected with the whole, by adding a provision making a personal or his deputy responsible in damages for the escape of a fugitive from his custody, after he has been arrested. It also makes him responsible, if he shall fail to use all diligence in executing the demand for the arrest of a fugitive.

The latter clause of the amendment was adopted without a division, and the former by ayes 23, to nays 13.

Mr. Underwood's substitute was then rejected.

Minor amendments were made to Mr. Mason's substitute, which was finally concurred in.

Mr. Davis of Mass., moved an amendment, the object of which was to relieve colored citizens of the free States from the operation of laws of Southern States, by which such colored citizens, going to Southern cities as seamen, are imprisoned and liable to be sold into slavery. Mr. Davis supported the amendment briefly.

Mr. Badger contended that a colored man was not a citizen of the United States, and not entitled, under the Constitution, to the complete rights of citizenship.

Mr. Berrien contended for the right of a State to pass such municipal laws for its protection as may be deemed necessary. If the amendment should be adopted, it must defeat the bill, as no man could vote for a proposition which aimed so deadly a blow at the South, by sweeping aside the safeguards which the States had erected, to secure themselves, their wives and their children against the horrors of servile insurrection.

Mr. Winthrop advocated the amendment, and submitted some pointed remarks in condemnation of the laws of South Carolina, to which the amendment referred.

Mr. Dickinson made some remarks in relation to the Cazenovia Convention, referred to this morning by Mr. Yulee, saying that the Senator would never have alluded to it if he knew the scorn and contempt with which all such proceedings were looked upon by the great mass of the people of all parties in the North.

The question being taken upon Mr. Davis's amendment, it was rejected, yeas 13, nays 24.

The bill was then ordered to be engrossed, yeas 27, nays 12, as follows:

Yeas—Messrs. Atchison, Badger, Barnwell, Bell, Berrien, Butler, Davis of Miss., Dawson, Dodge of Ia., Downs, Footh, Houston, Hunter, Jones, King, Mangum, Mason, Pearce, Risk, Sebastian, Soule, Sturgis, Turney, Underwood, Wales and Yulee.

Nays—Messrs. Baldwin, Bradbury, Chase, Cooper, Davis of Mass., Dayton, Dodge of Wis., Green, Smith, Upshur, Walker and Winthrop.

The Fugitive Slave Bill was read a third time, and passed in the Senate, on the 20th last, without a division. Hear what the Washington Union says:

The adoption of such a bill is not only favorable to the rights of the owners, and is calculated to conciliate the Southern people, but it is another gratifying evidence of the liberal disposition of the North to carry out the guarantees of the Constitution.

We shall have a spirit with great pleasure, and hope it will remove some of the prejudices which the ex-slaves have entertained towards the North. (!!!)

CAN PROPERTY STEAL PROPERTY?

HARRISBURG, (Pa.) Aug. 24.

The Court which was occupied during yesterday hearing testimony on the Habeas Corpus of the Negroes charged with stealing horses in Virginia, rendered their decision this morning. It appears the Negroes were slaves, and had stolen horses to escape with. The Court decided that a slave who steals a horse to escape with commits no criminal offence. The prisoners were thereupon discharged.

About a dozen men from Winchester, Va., assembled at the prison door, and attempted to seize and handcuff the slaves on their coming out. A great crowd of whites and free blacks also assembled, and a general riot immediately commenced. One slave effected his escape amidst a shower of stones and clubs—the other two, their masters with assistants succeeded; despite all resistance, in handcuffing. Several negroes were stabbed, others wounded—the owners of the slaves were slightly hurt.

The Court immediately issued warrants against the owners of the 'Eighteen Millions of Bore's' Edited by Elizur Wright, No. 1. Universal Suffrage—Capital Punishment—Slavery.

Carlyle has designated the American people as 'eighteen millions of bore'; hence the play upon the word in this instance, and very expertly is the critical auger used in making these 'Perfactions.' So valiantly does he assault has 'Latter-Day' despotic and grumbler rendered himself on the right hand and on the left, in front and in rear, that he must be exceedingly deficient in good sense, logical ability and moral discernment, who cannot achieve a triumph over him. The author of these 'Perfactions,' when on the right rack, is in the present of doing good execution, for lack of ability; and it will be plain to every believer in human progress, on reading this rejoinder, that Thomas Carlyle comes off second best in the encounter. Take the following extract as a specimen of the whole:—

“The State District Court happening to be in session, the case was brought before it by writ of habeas corpus. Eminent counsel was employed on both sides. On Saturday, Judge Pearson delivered the opinion of the Court, as follows:—

1. That it is not stated where the offence was committed.

2. That the ownership of the property stolen is not sufficiently averred.

The defendants have also given evidence to show the irregularity of the proceedings, and on what circumstances the charge was founded. The oath was made, and a note of the facts stated on the docket of the justice, but the record is silent.

There are two of opinion that the whole proceeding is very irregular. The warrant of habeas corpus should have been issued to the master of the slaves, and where the offence was committed. Had

reaching the fatherless and widows in their affliction, and keeping ourselves unspotted from the world, and slavery will die at its touch, and these false teachers, made ashamed of their wicked position, will repeat, be converted, find forgiveness, and, though at the eleventh hour, do good service to the cause of Christ. Yours, in faith and hope,

SAMUEL MAY, Jr.,

CONVENTION AT FELTONVILLE.

(One of the series of the Anti-Slavery Conventions, in process of completion in this State, was held in Feltonville, on Saturday last, commencing at 3 o'clock, P. M., and ending on Sunday evening at 10, P. M.; successive meetings being held.

Charles Brigham was elected President, and Alonso Wood, Secretary.

The usual invitation was given to all persons in attendance, whatever their sentiments, to participate fully in all the proceedings.

The following resolutions were presented by Wm. Lloyd Garrison, of Boston, for discussion:

DANIEL WEBSTER.
'So fallen, so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!'

The last speech of this once great man is a most heartless performance. If proof of his utter destruction of even a semblance of correct principle were before wanting, it is now furnished in melancholy abundance. How sickening to the other members of Congress must have been his commendation of them! They are quite as high-minded, as patriotic, as pure every way, as well-intentioned as I am, &c.—damn faint praise, indeed! And his accursed sophism—compromise of real principle for visionary pretended peace and quietude—truly, it is devilish! Of the principle he says, "it is a mere abstraction"—yet, full well we know, that his "healing, composing, consoling" measure would prove less than an abstraction to the North, and would (for a time, perhaps,) afford hope and consolation to the enemies of freedom alone. His creed may be comprised in two lines of the poet:

"Till down's-day give up all to others,
When all you give up is your brother's!"

What is "freedom of conscience" to such a man? Is it the freedom of "a mere abstraction"? He does not seem at all aware how much more "sickening" is felt at contemplating his faithlessness, than on account of the "abstraction" of governmental machinery.

Resolved, That the anti-slavery movement is one around which all good and all parties may rally, to the support of which they are all theoretically committed, and from which they cannot stand aloof, except by being treacherous to their professions, false to duty, and unfaithful to God.

Resolved, That if we censure the Presbyterians, on Biblical, Methodistic, or any other church, it is not on the ground of its peculiar religious views, (on which, as abolitionists, we claim no right to sit in judgment,) but solely because its influence is thrown into the scale of slavery, to the sanctification of that foul system.

Resolved, That, as abolitionists, with the peculiar views of the existing political parties, we have no connection; only with their pro-slavery spirit and conduct.

Resolved, That the religious sanctions which are given to slaveholding in this country, by theological professors, by the great body of the clergy, by the churches generally, are terrible proofs of the utter proslavery of the popular religion; and that, until these sanctions are withdrawn, and transferred to the side of freedom, no hope is left of a peaceful overthrow of the slave system, but its overthrow by the exterminating judgments of Heaven seems inevitable.

Resolved, That the great issue before the nation is whether slavery shall be extended to California, New Mexico, or any other territory, but whether it shall be allowed to curse and disgrace any portion of the land; and whatever comes short of this issue, or would evite it on any pretext, is to be regarded with distrust, and faithfully exposed.

Resolved, That among the meanest and basest of human acts is this—to aid in or connive at the snatching of the fugitive slave—an act of which no man can be guilty without denying Christ, and justly subjecting himself to the charge of being a kidnapper.

Resolved, That the Senator or Representative in Congress, who shall revere his vote in favor of a man's bill, or any other bill with similar intent, for the recapture of fugitive slaves, will thereby prove himself to be a villain, as richly deserving of a place in the penitentiary as any inmate thereof.

Resolved, That any marshal, judge, clerk, postmaster, or other officer of the United States Government, who shall hold his office on the condition that among the duties devolving upon him shall be that of snatching fugitive slaves, and delivering them up to their pursuers, will stand before the world without a mask as inhuman and unprincipled to the last degree, and ought to be held up to universal abhorrence.

Resolved, That let Congress pass what law it may, to punish those who hide the outcast and bewray not him that wandereth, we proclaim it to be our determination to trample it under our feet, be the penalty what it may, and to make our Commonwealth, as far as in us lies, a safe refuge and a secure hiding-place for all who escape here from the Southern house of bondage.

Resolved, That in thus counseling the people of Massachusetts to "conquer their prejudices" (i. e., their moral aversion) in regard to the seizure of men, women and children, escaping from bondage, and to see to it that they do not allow one of these wretched victims to find any shelter among them, Daniel Webster has proved himself to be, not "god-like," but devil-like.

Resolved, That they who swear to uphold the U. S. Constitution, with its inhuman provision for the arrest of the fugitive slave, and then deliberately violate that provision just at the moment it becomes of any value are guilty of immorality—not in secret or otherwise aiding the hunted victim of a bloody tyranny, but in taking an oath to do that which the mind is resolved not to execute.

Charles C. Burleigh, of Ct., offered the following resolutions:

"—from these great eyes
The soul has fled;
When faith is lost, when honor dies,
The man is dead!"

And I am little disposed to consume more time, fighting the wasted shadow of former greatness. Perhaps even now I owe an apology. It may be that already his perfidy is clearly and universally seen in his full extent. Who could wish to write his epitaph?

OLD COLONY.

IMMORAL OATHS NOT BINDING.

Friend Garrison:

In a former communication, I alluded to the oath of William L. Chaplin, as a criminal, for doing an act of generous self-devotion to the cause of justice and humanity—an act which would have won for him the unanimous and loud applause of the American people, North and South, if it had been done on behalf of the victims of Russian, Austrian, Papal, or any other foreign despotism, instead of the victims of the far more oppressive despotism of our own country—we see another proof of the glaring inconsistency, the gross injustice, the base and heartless cruelty and hypocrisy in which slavery has involved this nation and its government.

Resolved, That our sympathy with the suffering and our admiration for the noble deeds of Freedoms' champions and martyrs, are not so shallow and scanty as to be utterly exhausted upon Kossuth, Mass., Smith O'Brien, and their associates; but from the same living fountain, they spring forth no less warmly and spontaneously towards the certainly no less worthy objects of admiration and sympathy here at home, a Drayton, a Sayers, a Walker, a Chaplin, and others who like them have periled every thing for the rescue of their enslaved brethren.

Resolved, That in this imprisonment of the noble-hearted Chaplin and his predecessors in martyrdom to liberty and humanity, we have some means of estimating the value of the boasted American Union, and the price which we are required to pay for its continuance.

Charles C. Burleigh, of Ct., offered the following resolutions:

"—from these great eyes
The soul has fled;
When faith is lost, when honor dies,
The man is dead!"

And I am little disposed to consume more time, fighting the wasted shadow of former greatness. Perhaps even now I owe an apology. It may be that already his perfidy is clearly and universally seen in his full extent. Who could wish to write his epitaph?

OLD COLONY.

IMMORAL OATHS NOT BINDING.

Friend Garrison:

In a former communication, I alluded to the oath of Herod, for the purpose of showing the error of Daniel Webster in teaching the doctrine, that Massachusetts is bound to deliver up fugitive slaves, because she has taken an oath. In this, I will refer to the oath of more than forty men, who bound themselves under a great curse that they would neither eat, nor drink, until they had slain Paul. The chief captain was informed of this intended murder, provided two hundred soldiers, seventy horsemen, and two hundred spearmen, to protect Paul,—thus compelling those who wished to kill him, either to break their oath, or actually to starve themselves to death; and as history does not inform me that these men did actually starve themselves to death, I conclude they did not believe the doctrine, that immoral oaths are binding. I consider the doctrine taught by some, that immoral oaths are binding, is a very erroneous and dangerous doctrine, let it be taught by man either in high or low places. Against such a doctrine, let every friend of right speak out the true doctrine. It is God's to command,—it is man's duty and privilege to obey, instead of taking an oath that he will disobey, and then attempt to justify himself in disobedience on the ground of keeping an oath.

Yours,

Wm. Plympton, August, 1850.

CAPITAL PUNISHMENT.

To the Editor of the LIBERATOR:

Dear Sir.—It seems strange that, with all the boasted light of the present age, the united wisdom of the head of a State or nation should be put to the task to decide whether it was just and right to take life as a means of saving it. Yet, strange as it may well seem, we have recently had evidence of the fact, and evidence, too, of what is stranger still, that the decision has been in favor of "doing evil that good might come"; when sufficient evidence exists, amounting to positive proof, that such a result never did and never can follow. Murder is a positive evil. Now, by what mode of reasoning can it be shown that one murder justifies a second—that multiplying crime lessens it? Truly, this is an age of wonders. But one of the greatest is, the enormous intellectual capability for swallowing absurdities, and that, too, with the relish of those to the side of slavery is hopeless.

Having had no time to examine the contents of this volume, we can give this week only its title page. We presume that the work was dedicated to Jeremy Bentham as long ago as 1822; but we have never seen a copy of it before, and are not now able to express any opinion of its merits.

It argues poorly for modern Christendom, when the priests and divines cannot decide whether it is most godlike to act from Love or Vindictiveness—to follow Him who gave his life to save criminals from death, or to follow one continued course of criminality; to "love our enemies," or to visit them with annihilation—to give life, or to destroy it. I say, it argues sadly for the light of Christianity, when self-evident truths are not only questioned, but theoretically and practically denied.

It has been observed that "man is the best study for man." Truly, if the present generation is meant, such study would not be very elevating. I would say—

"Learn your Maker first, for by studying him, you will be able to "know thyself." For it appears to me that mankind have been studying man, and hence their degeneracy. They have become so much alike, that there is scarce any to act as "leaven," to improve the world.

"Weary they to God instead of man instead of God.

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."

"Learn your Maker first, for by studying him, you will be able to "know thyself."</p



From Douglas Jerrold's [London] Magazine.

THE MURDERER'S SACRAMENT.

"There to be hanged till you are dead!"
The man had heard it, had been led
Again to prison, and had heard
The preacher preach God's holy word,
Too late; for by his fear abused,
The phrase of all seemed all confused;
And this seemed all that all men said—
"There to be hanged till you are dead!"

They bade him kneel before the board
Which bare the Supper of our Lord;
The preacher took the bread and wine,
And preached of that repeat Divine,
The efficient Body and Blood:

"The body and blood!" A sudden flood
Of sacred light lit up his cheek,
And though, just then, no tongue did speak,
A clear, loud voice close by him said:
"There to be hanged till you are dead!"

Kneeling passively by the board
Which bare the Supper of our Lord—
Our Lord of whom he had never heard,
Until the judge's final word
Had shut the gateways of the soul—

He ate the bread, received the cup,
And, for the first time looking up,
A glance at each and all his stole,
And cried, from custom's old control,
"Here's to your healths, good gentlemen!"

Nodding around. All started then;
For the iron tongue of the death-bell swung,
Mixed with the doomed man's words, and said,
"There to be hanged till you are dead!"

All night full hammers, shock on shock;
With echoes Newgate's granite clanged:
The scaffold built, at eight o'clock
A man was brought out to be hanged.

Then came from all the people there
A single cry that shook the air,
A single cry, that turned to storm
Of yells and noises multiform,
Where each, with mad gesticulations,

Rivalled the rest in execrations;

Mothers held up their babes to see,

Who spread their hands, and screamed for glee!

Here a girl from her clothing tore

A rag to wave with, and joined the roar

In shrieks, and singing, and savage jests,

Tossing about her naked breasts;

There a man, with yelling tired;

Paused, and the culprit's crime incurred;

A sort, below the doomed man dumb,

Bawled his health in the world to come;

These blasphemed, and fought for places;

Those, half-crushed, cast frantic faces

To windows, where, in freedom sweet,

Others enjoyed the wicked treat.

At last the show's great crisis pended;

Struggles for better standings ended;

The rabble's lips no longer cursed,

But stood agape in horrid thirst;

Thousands of breasts beat horrid hope;

Thousands of eye-balls, lit with hell,

Burnt one way all, to see the rope

Unslackened as the plowman's treat.

The rope flew tight! and then the roar

Burst forth afresh; less loud, but more

Confused and affrighting than before.

A few harsh tongues forever led

The common din: the chaos of noises,

But ear could not catch what they said.

As when the realm of the damned rejoices

On winning a soul to its will,

That clatter and clangor of hateful voices

Sickened and stunned the air, until

The dangling man was dead and still.

The show complete, the pleasure past,

The solid masses loosened fast;

Each went his way, or lagged behind,

As fitted best his need or mind;—

A thief slunk off with ample spoil,

To ply elsewhere his daily toil;

Two few, who had disputed places,

Went forth to fight, with murderous faces;

A baby struck its dolt to a stick;

A mother praised the pretty trick;

Some children caught and hanged a cat;

Some friends walked on in pleasant clat;

Some, heavy-paced and heavy-heated,

Whose dinners were to eat, departed.

Much anying those'd means to stay

At gin-shops by, and 'make it a day';

Others cursed loud their fortune ill,

Whose callings forced them from their fill

Of that day's feast!—Twere worth a crown

To stop, and see them eat him down!"

* This is a fact. It occurred in England a few years ago, prior to the execution of a man named Ward, for child-murder.

THE CONSISTENT SABBATARIANS.

A Duet between Lord Stiggins and Mr. Maworm.

Lord S.—Do you shave on Sunday, ever?

Reaping your chin, reaping your chin?

Mr. M.—Oh dear, no! Of course not. Never.

It would be sin—it would be sin.

Lord S.—All unshorn I go,

Mr. M.—With mazza hairy.

Lord S.—Shaving, we know,

Mr. M.—Not necessary.

Both.—Strictly thus we keep our Sunday,

Rigidly so, rigidly so.

Lord S.—Take you tea, or any viurnal,

On Sunday morn, for breakfast, hot?

Mr. M.—Cold, of course. What! boil the kettle?

Certainly not, certainly not.

Lord S.—Toast we won't have made,

Mr. M.—With bread contented.

Lord S.—Eggs we'd not have laid,

Mr. M.—Could we prevent it?

Both.—Strictly thus we keep our Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—Wherefore all this self-denial?

Some may inquire, some may inquire.

Bitter and dire, bitter and dire!

Lord S.—Sunday letters we

Mr. M.—Having arrested,

Lord S.—Must be arrested.

Both.—Strictly thus keep Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice.

Mr. M.—To keep from starving;

Lord S.—Nay, 'tis my advice,

Mr. M.—To give up carping.

Both.—Strictly thus we keep the Sunday,

Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,

Roast meat, or boiled, stew, or fry?

Mr. M.—Do you think I'm such a sinner?

Cookery? Pie! Cookery? Pie!

Lord S.—